A

TOKEN

FOR

CHILDREN.

The Second Part.

BEING

A farther Account of the Converſion, Holy and exemplary Lives, and Joyful Deaths of ſeveral other young Children, not publiſhed in The First Part.

By *James Janeway*, Miniſter of the Goſpel.

Pſal. 8. 2.

Out of the Mouth of Babes *and* Sucklings *haſt thou ordained ſtrength.*

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A PREFACE TO THE READER.

Chriſtian Reader,

IN the former part of my Tokens for Children, I did in part promiſe, that if that piece met with kind entertainment, it might be followed with a ſecond of the ſame nature. If it did not ſeem a little to ſavour of vanity, I might tell the World what encouragement I have met with in this Work; but this I will only ſay, that I have met with ſo much as hath perſwaded me to give this little Book leave to go abroad into the World. I am not alſo ignorant, what Diſcou-

ragement I may meet with from ſome, but as long as I am ſure I ſhall not meet with this, that it's improbable, if not impoſſible, that it ſhould ſave a Soul; I think the reſt may eaſily be anſwered, or warrantably ſlighted. But becauſe I am perſwaded by ſome, that one Example in the former, (viz. that of a Child that began to be ſerious between two and three years old) was ſcarce credible, and they did fear might ſomewhat prejudice the authority of the reſt, I ſhall ſay ſomething to anſwer that. They which make this Objection are either good or bad; if bad, I expect never to ſatisfie them, exeept I ſhould tell them of a Romance or a Play, or ſomewhat that might ſuit a carnal mind; it is like holineſs in older perſons, is a matter of contempt and ſcorn to them, much more in ſuch as theſe I mention. The truth of it is, it is no wonder at all to me, that the Subjects of Satan ſhould not be very well pleaſed with that, whoſe deſign is to undermine the inte-

reſt

reſt of their great Maſter: nothing will ſatisfie ſome, except Chriſt and holineſs may be degraded and vilified. But hold ſinner hold, never hope it, Heaven ſhall never be turned into Hell for thy ſake, and as for all thy Atheiſtical Objections, Scoffs and Jeers, they ſhall ere long be fully anſwered; and the Hoſannah's and Hallelujah's of theſe Babes ſhall condemn thy Oaths, Blaſphemies, and Jeers, and then thou wilt be ſilenced, and accept converting Grace turn thy heart quickly, thou wilt for ever rue thy madneſs and Folly, when it is too late to remedy it.

But if the Perſons that make this Objection be godly, I queſtion not but that I may give them reaſonable ſatisfaction.

Firſt, conſider who it is that I had that example from. It was one Mrs. Jeofries *in* Long-Lane *in* Mary Magdalen Bermondſey *Pariſh, in the County* of Surry, *a woman of that fame in the Church of Chriſt, for her*

her exemplary Piety, Wiſdom, Experience, and ſingular watchfulneſs over every punctilio that ſhe ſpeaks; that I queſtion not but that her name is precious to moſt of the Miniſters of London, *at leaſt in the* Burrough; *and as a reverend Divine ſaid, Such a Mother in* Iſrael, *her ſingle Teſtimony about* London, *is of as much authority almoſt as any one ſingle Miniſters: And having ſince diſcourſed this matter with her, ſhe calls God to witneſs, that ſhe hath ſpoken nothing but the Truth; only in this ſhe failed, in that ſhe ſpake not by far ſo much as ſhe might have done concerning that ſweet Babe. I might add, that I have ſince that, ſeen a godly gentleman out of the Countrey, that did profeſs to me, that he had ſeen as much as that in a little one of the ſame age, who ſince that time, I hear, went ſweetly to Heaven. Doth not the Reverend Mr.* Clark, *in his Works, quote a Child of two years old that looked towards Heaven?*

Doth not credible History acquaint us with a Martyr at ſeven years old, that was whipped almoſt to death, and never ſhed one tear nor complained, and at laſt had his Head ſtruck off? I do not ſpeak of theſe as common matters, but record them amongſt thoſe ſtupendious Acts of him that can as eaſily work Wonders as not. What is too hard for the Almighty? Hath God ſaid he will work no more wonders? I think moſt of Gods works in the buſineſs of Converſion call for Admiration: And I believe that Silence or rather Praiſe would better become Saints, than queſtioning the truth of ſuch things; eſpecially where an apparent Injury is thereby done to the Intereſt of Chriſt, the Honour of Gods Grace, and the Reputation of ſo eminent a Saint. I judge this ſufficient to ſatisfie moſt, as for others I trouble not my ſelf; if I may but promote the intereſt of Chriſt, and the Good of Souls, and give up my Account with joy, it's enough. That

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the Lord would bleſs my endeavours to theſe ends, I beg the prayers of all Saints, and yours alſo ſweet Children that fear the Lord; and that Parents and Maſters would aſſiſt me with their warm application of theſe things, and that Children may be their Crown and their Joy, is the Prayer of one that deſires to love Chriſt and little children dearly.

James Janeway,

A TOKEN FOR CHILDREN.

The Second Part.

Example VIII.

Of a Child that was very ſerious at four years old, with an Account of his comfortable Death when he was twelve years and three weeks old.

1. *John Sudlow* was born of religious Parents in the County of *Middleſex*, whoſe great care was to inſtill ſpiritual Principles into him as ſoon as he was capable of underſtanding of them; whoſe Endeavours the Lord was pleaſed to crown with the deſired ſucceſs; ſo that (to uſe the expreſſion of a holy man con-

concerning him) ſcarce more could be expected or deſired from ſo little a one.

2. When he was ſcarce able to ſpeak plain, he ſeemed to have a very great awe and reverence of God upon his ſpirit, and a ſtrange ſenſe of the things of another world, as might eaſily be perceived by thoſe ſerious and admirable queſtions which he would be oft asking of thoſe Chriſtians that he thought he might be bold with.

3. The firſt thing that did moſt affect him, and made him endeavour to eſcape from the wrath to come, and to enquire what he ſhould do to be ſaved, was the death of a little Brother; when he ſaw him without breath, and not able to ſpeak or ſtir, and then carried out of doors, and put into a pit-hole, he was greatly concerned, and asked notable queſtions about him, but that which was moſt affecting of himſelf and others, was whe-

whether he muſt die too, which being anſwered, it made ſuch a deep impreſſion upon him, that from that time forward he was exceeding ſerious and this was when he was about four years old.

4. Now he is deſirous to know what he might do that he might live in another world, and what he muſt avoid, that he might not die for ever, and being inſtructed by his godly Parents, he ſoon labours to avoid whatſoever might diſpleaſe God; now tell him that any thing was ſinful, and that God would not have him do it, and he is eaſily kept from it, and even at this time of day the apprehenſions of God and Death and Eternity laid ſuch a reſtraint upon him, that he would not for a world have told a Lie.

5. He quickly learned to read exactly, and took ſuch Pleaſure in reading of the Scriptures and his Catechiſm, and other good Books, that it is ſcarce to be parallel'd; he would

would naturally run to his Book without bidding, when he came home from School; and while other children of his age and acquaintance were playing, he reckon'd it his Recreation to be doing that which was good.

6. When he was in coats, he would be ſtill asking his maid ſerious queſtions, and praying her to teach him his Catechiſm or Scriptures, or ſome good thing; common Diſcourſe he took no delight in, but did moſt eagerly deſire to be ſucking in of the knowledge of the things of God, Chriſt, his Soul, and another world.

7. He was hugely taken with the reading of the Book of Martyrs, and would be ready to leave his Dinner to go to his Book.

8. He was exceeding careful of redeeming and improving of time; ſcarce a moment of it, but he would give an excellent account of the expence of it; ſo that this Child might

might have taught elder perſons, and will queſtionleſs condemn their idle and unaccountable waſting of thoſe precious hours in which they ſhould, as this ſweet Child, have been laying in proviſion for Eternity.

9. He could not endure to read any thing over ſlightly, but whatſoever he read he dwelt upon it, laboured to underſtand it throughly, and remember it; and what he could not underſtand he would oft ask his Father or Mother the meaning of.

10. When any Chriſtian friends have been diſcourſing with his Father, if they began to talk any thing about Religion, to be ſure they ſhould have his company, and of his own accord he would leave all to hear any thing of Chriſt, and creep as cloſe to them as he could, and liſten as affectionately though it were for an hour or two: He was ſcarce ever known to expreſs the

the leaſt token of wearineſs while he was hearing any thing that was good, and ſometimes when neighbours children would come and call him out, and entice him and beg of him to go with them, he could by no means be perſwaded, though he might have had the leave of his Parents, if he had any hopes that any good body would come in to his fathers houſe.

11. He was very modeſt whileſt any ſtranger was preſent, and was loth to ask them any queſtions, but as ſoon as they were gone, he would let his father know that there was little ſaid or done but he obſerved it, and would reflect upon what was paſt in their diſcourſe, and deſire ſatisfaction in what he could not underſtand at preſent.

12. He was a Boy of almoſt prodigious parts for his age, as will appear by his ſolid and rational queſtions; I ſhall mention but two of many.

13. The

13. The firſt was this, when he was reading by himſelf in *Draiton*'s Poems about *Noah's* Flood and the Ark, he askt who built the Ark? it being anſwered that it was likely that *Noah* hired men to help him to build it: And would they (ſaid he) build an Ark to ſave another, and not go into it themſelves?

14. Another queſtion he put was this; Whether had the greater glory Saints or Angels? It being anſwered, that Angels were the moſt excellent of Creatures, and its to be thought their nature is made capable of greater glory than mans. He ſaid he was of another mind, and his reaſon was, becauſe Angels were Servants, and Saints are Children; and that Chriſt never took upon him the nature of Angels, but he took upon him the nature of Saints, and by his being man he hath advanced human nature above the nature of Angels.

15. By this you may perceive the greatneſs of his parts, and the bent

of

of his thoughts, and thus he continued for ſeveral years together, labouring to get more and more ſpiritual knowledge, and to prepare for an endleſs life.

16. He was a Child of an excellent ſweet temper, wonderful dutiful to his Parents, ready and joyful to do what he was bid, and by no means would do any thing to diſpleaſe them, and if they were at any time ſeemingly angry, he would not ſtir from them till they were thoroughly reconciled to him.

17. He was not only good himſelf, but would do what he could to make others ſo too, eſpecially thoſe that were neareſt to him; he was very watchful over his brethren and Siſters, and would not ſuffer them to uſe any unhandſome words or to do any unhandſome action, but he would be putting them upon that which was Good, and when he did at any time rebuke them, it was not Childiſhly and ſlightly, but with

with great gravity and ſerioufneſs, as one that was not a little concerned for Gods honour, and the eternal welfare of their Souls.

18. He would go to his Father and Mother with great tenderneſs and compaſſion (being far from telling of tales) and beg of them to take more care of the Souls of his brethren and Siſters, and to take heed leaſt they ſhould go on in a ſinful Chriſtleſs ſtate, and prove their ſorrow and ſhame, and go to Hell when they die, and be ruined for ever.

19. He was exceedingly affected with hearing of the Word of God preached, and could not be ſatisfied except he could carry home much of the ſubſtance of what he heard; to this end he quickly got to learn Short-hand, and would give a very pretty account of any Sermon that he heard.

20. He was much engaged in ſecret Duty, and in reading the Scri-

Scriptures; to be ſure morning and evening he would be by himſelf, and was, no queſtion wreſtling with God.

21. He would get choice Scriptures by heart, and was very perfect at his Catechiſm.

22. The Providences of God were not paſſed by without conſiderable obſervation by him.

23. In the time of the Plague he was exceedingly concerned about his Soul and Everlaſting State; very much by himſelf upon his knees. This Prayer was found written in Short-hand after his Death.

O Lord God and merciful Father, take pitie upon me a miſerable Sinner, and ſtrengthen me, O Lord, in thy faith, and make me one of thy glorious Saints in Heaven. O Lord keep me from this poiſonous Infection, however not my will but thy will be done, O Lord, on earth as it is in heaven, but O Lord, if thou haſt appointed

pointed me to die by it, O Lord, fit me for death, and give me a good heart to bear up under my afflictions: O Lord God and merciful Father, take pity on me thy child, teach me O Lord thy Word, make me ſtrong in faith. O Lord I have ſinned againſt thee, Lord pardon my ſins; I had been in hell long ago if it had not been for thy mercy; O Lord, I pray thee to keep my Parents in thy truth, and ſave them from this Infection, if it be thy will, that they may live to bring me up in the truth: O Lord I pray thee ſtay this Infection that rageth in this City, and pardon their ſins, and try them once more, and ſee if they will turn unto thee. Save me O Lord from this Infection, that I may live to praiſe and glorifie thy name, but O Lord if thou haſt appointed me to die of it, fit me for death, that I may die with comfort; and O Lord, I pray thee to help me to bear up under all afflictions, for Chriſt his ſake. Amen.

24. He

24. He was not a little concerned for the whole nation, and begged that God would pardon the ſins of the Land, and bring it nearer to himſelf.

25. About the beginning of *November*, 1665. this ſweet Child was ſmote with the Diſtemper, but he carried it with admirable patience under the hand of God.

26. Theſe are ſome of his dying Expreſſions. — *The Lord ſhall be my Phyſician, for he will cure both Soul and body.* — *Heaven is the beſt Hoſpital.* — *It is the Lord, let him do what ſeemeth good in his eyes.* Again, — *it is the Lord that taketh away my health, but I will ſay as* Job *did,* Bleſſed be the name of the Lord. — *If I ſhould live longer, I ſhould but ſin againſt God.* Looking upon his Father, he ſaid, *If the Lord would but lend me the leaſt finger of his hand to lead me through the dark entry of Death, I will rejoice in him.*

27. When a Miniſter came to him, amongſt other things he ſpake ſome-

ſomewhat of life. He ſaid, *This is a wicked world, yet it is good to live with my Parents, but it is better to live in heaven.* —

28. An hour and an half before his Death, the ſame Miniſter came again to viſit him, and asked him, John, *art thou not afraid to die*: He anſwered, *No, if the Lord will but comfort me in that hour.* But ſaid the Miniſter, *How canſt thou expect Comfort ſeeing we deſerve none?* He anſwered, *No, if I had my deſerts I had been in hell long ago. But,* replied the Miniſter, *which way doſt thou expect Comfort and Salvation, ſeeing thou art a Sinner.* He anſwered, *In Chriſt alone.* — In whom, about an hour and an half after, he fell aſleep, ſaying he would take a long ſleep, charging them that were about him not to wake him.

He dyed when he was twelve years three weeks and a day old.

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Example IX.

Of a Child that was very eminent when ſhe was between 5 and 6 years old, with ſome memorable paſſages of her life, who died about 1640.

1. *Anne Lane* was born of honeſt Parents in *Colebrook* in the County of *Bucks*, who was no ſooner able to ſpeak plain, and expreſs any thing conſiderable of reaſon, but ſhe began to act as if ſhe was ſanctified from the very womb.

2. She was very ſolicitous about her Soul, what would become of it when ſhe ſhould die, and where ſhe ſhould live for ever, and what ſhe ſhould do to be ſaved, when ſhe was about five years old.

3. She was wont to be oft ingaged in ſecret Prayer, and pouring out of her Soul in ſuch a manner as is rarely to be heard of from one of her years.

4. I having occaſion to lie at *Colebrook* ſent for her Father, an old Diſ-

Diſciple, an Iſraelite indeed, and deſired him to give me ſome account of his Experiences, and how the Lord firſt wrought upon him.

5. He gave me this anſwer, that he was of a child ſomewhat civil, honeſt, and as to man harmleſs, but was little acquainted with the power of Religion, till this ſweet Child put him upon a thorow inquiry into the ſtate of his Soul, and would ſtill be begging of him, and pleading with him to redeem his time, and to act with life and vigor in the things of God, which was no ſmall demonſtration to him of the reality of inviſibles, that a very Babe and ſuckling ſhould ſpeak ſo feelingly about the things of God, and be ſo greatly concerned not only about her own ſoul, but about her Fathers too, which was the occaſion of his converſion, and the very thought of it was a quickning to him for thirty years, and he hopes never to wear off the Impreſſions of it from his ſpirit. 6. After

6. After this ſhe (as I remember) put her Father upon Family duties; and if at any time he were for any time out of his ſhop, ſhe would find him out, and with much ſweetneſs and humility beg of him to come home, and to remember the pretiouſneſs of time, for which we muſt all give an account.

7. She was grieved if ſhe ſaw any that converſed with her father if they were unprofitable, unſavoury or long in their diſcourſe of common things.

8. Her own Language was the Language of *Canaan*: how ſolidly, profitably and ſpiritually would ſhe talk? ſo that ſhe made good people take great delight in her company, and juſtly drew the admiration of all that knew her.

9. She could not endure the company of common children, nor play, but was quite above all thoſe things which moſt Children are taken with; her buſineſs was to be reading,

reading, praying, diſcourſing, about the things of God, and any kind of buſineſs that her age and ſtreng h was capable of, idle ſhe would n t be by any means.

10. It was the greateſt Recreation to her to hear any good people talking about God, Chriſt, their Souls, the Scriptures, or any thing that concerned another life.

11. She had a ſtrange contempt of the World, and ſcorned thoſe things which moſt are too much pleated with. She could not be brought to wear any Laces, or any thing that ſhe thought ſuperfluous.

12. She would be complaining to her parents, if ſhe ſaw any thing in them that ſhe judged would not be for the honour of Religion, or ſuitable to that condition which the providence of God had ſet them in, in the world.

13. This Child was the joy and delight of all the Chriſtians thereabouts in thoſe times, who was ſtill

quickning and raiſing of the ſpirits of thoſe that talked with her. This poor Babe was a great help to both Father and mother, and her memory is ſweet to this day.

14. She continued thus to walk as a ſtranger in the world, and one that was making haſt to a better place. And after ſhe had done a great deal of work for God and her own ſoul, and others too, ſhe was called home to reſt, and received into the arms of Jeſus before ſhe was ten years old; ſhe departed about 1640.

Example X.

Of a Child that was awakened when ſhe was between ſeven and eight years old, with ſome account of her laſt hours and triumphant Death.

1. *Abitha Alder* was the Daughter of a holy and Reverend Miniſter in *Kent*, who lived near *Graveſend*. She was much inſtructed in the holy Scriptures and her Catechiſm by her Father and Mother, but there appeared nothing extraordinary in her till ſhe was between ſeven and eight years old.

2. About which time, when ſhe was ſick, one asked her what ſhe thought would become of her if ſhe ſhould die? She anſwered, that ſhe was greatly afraid that ſhe ſhould go to hell.

3. Being askt why ſhe was afraid ſhe ſhould go to hell? She anſwered, becauſe ſhe feared that ſhe did not love God.

4. Again being askt how ſhe did know ſhe did not love God; ſhe replyed, what have I done for God ever ſince I was born; and beſides this, I have been taught, that he that loves God keeps his commandments but I have kept none of them all.

5. Being further demanded if ſhe would not fain love God? She anſwered, yes with all her heart, if ſhe could, but ſhe found it a hard thing to love one ſhe did not ſee.

6. She was adviſed to beg of God a heart to love him: She anſwered, ſhe was afraid it was too late.

7. Being asked again whether ſhe was not ſorry that ſhe could not love God: She anſwered, yes, but was ſtill afraid it was too late.

8. Upon this, ſeeing her in ſuch a deſponding condition, a dear friend of hers ſpent the next day in Faſting and prayer for her.

9. After this, that Chriſtian friend askt her how ſhe did now? She anſwered with a great deal of joy, that now

now ſhe bleſſed the Lord, ſhe loved the Lord Jeſus dearly, ſhe felt ſhe did love him. O, ſaid ſhe, I love him dearly.

10. Why, ſaith her friend, did you not ſay yeſterday, that you did not love the Lord, and that you could not? What did you mean to ſpeak ſo ſtrangely? Sure (ſaid ſhe) it was Satan that did put it into my mind: But now I love him, O bleſſed be God for the Lord Jeſus Chriſt.

11. After this ſhe had a diſcovery of her approaching Diſſolution, which was no ſmall comfort to her. Anon (ſaid ſhe with a holy Triumph) I ſhall be with Jeſus, I am married to him, he is my husband, I am his Bride, I have given my ſelf to him, and he hath given himſelf to me, and I ſhall live with him for ever.

12. This ſtrange language made the hearers even ſtand aſtoniſhed: but thus ſhe continued for ſome little time in a kind of extaſie of joy admi-

admiring the excellency of Chriſt rejoycing in her intereſt in him, and longing to be with him.

13. After a while ſome of her friends ſtanding by her, obſerved a more than ordinary earneſtneſs and fixedneſs in her countenance; they ſaid one to another, look how earneſtly ſhe looks, ſure ſhe ſeeth ſomething.

14. One asked what it was ſhe fixed her eyes upon ſo eagerly: I warrant (ſaith one that was by) ſhe ſeeth death a coming.

15. No (ſaid ſhe) it is glory that I ſee, 'tis that I fix mine eye upon.

16. One askt her what was glory like? She anſwered, I can't ſpeak what, but I am going to it; will you go with me? I am going to glory, O that all of you were to go with me to that glory! with which words her Soul took wing, and went to the poſſeſſion of that glory which ſhe had ſome believing ſight of before. She died when ſhe was betwen 8 and 9 years old, about 1644.

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Example XI.

Of a Child that was greatly affected with the things of God when ſhe was very young, with an exact Account of her admirable Carriage upon her Death bed.

1. *Suſanna Bicks* was born at *Leiden* in *Holland*, *Jan.* 24. 1650. of very religious Parents, whoſe great care was to inſtruct and catechiſe this their Child, and to preſent her to the Miniſters of the place, to be publickly inſtructed and catechiſed.

2. It pleaſed the Lord to bleſs holy education, the good example of her Parents and catechiſing, to the good of her Soul, ſo that ſhe ſoon had a true ſavour and reliſh of what ſhe was taught, and made an admirable uſe of it in a time of need, as you ſhall hear afterwards.

3. She was a Child of great dutifulneſs to her Parents, and of a very ſweet humble ſpiritual nature,

and not only the truth, but the power and eminency of Religion did ſhine in her ſo clearly, that ſhe did not only comfort the hearts of her Parents, but drew the admiration of all that were witneſſes of Gods works of love upon her, and may well be propoſed as a pattern not only to Children, but to perſons of riper years,

4. She continued in a courſe of Religious Duties for ſome conſiderable time, ſo that her life was more excellent than moſt Chriſtians, but in her laſt ſickneſs ſhe excelled her ſelf, and her deportment was ſo admirable, that partly through wonder and aſtoniſhment, and partly through ſorrow, many obſervable things were paſt by without committing to paper, which deſerved to have been written in letters of gold: But take theſe which follow as ſome of many which were taken from her dying lips, and firſt publiſhed by religious and judicious Chriſtians

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in *Dutch*, afterward tranſlated into *Scotch*, and with a little alteration of the ſtile (for the benefit of *Engliſh* Children) brought into this form by me.

5. In the month of *Auguſt*, 1664. When the Peſtilence raged ſo much in *Holland*, this ſweet Child was ſmitten, and as ſoon as ſhe felt herſelf very ill, ſhe was ſaid to break forth with abundance of ſenſe and feeling in theſe following words: *If thy Law were not my delight, I ſhould periſh in my affliction.*

6. Her Father coming to her to encourage her in her ſickneſs, ſaid to her, be of good comfort my Child for the Lord will be near to thee and us, under this heavy and ſore Trial, he will not forſake us though he chaſten us. Yea, father (ſaid ſhe) our heavenly Father doth Chaſten us for our profit, that we may be partakers of his holineſs; no chaſtiſement ſeemeth for the preſent to be joyous, but grievous, but after-

wards it yieldeth the peaceable fruit of righteouſneſs to them which are exerciſed thereby. The Lord is now chaſtening of me upon this ſick bed, but I hope he will bleſs it ſo to me as to cauſe it to yield to me that bleſſed fruit, according to the riches of his mercies which fail not.

7. After this ſhe ſpake to God with her eyes lift up to Heaven, ſaying, Be merciful to me, O Father, be merciful to me a ſinner according to thy word.

8. Then looking upon her ſorrowful Parents, ſhe ſaid; It is ſaid, *Caſt thy burden upon the Lord, and he ſhall ſuſtain thee, and he will never ſuffer the righteous to be moved.* Therefore, my dear father and mother, caſt all your care upon him who cauſes all things to go well that do concern you.

9. Her mother ſaid unto her, O my dear child, I have no ſmall comfort from the Lord in thee, and the fruit of his grace whereby thou haſt been

been ſo much exerciſed unto godlineſs in reading the Word, in Prayer and gracious Diſcourſe, to the edification of thy ſelf and us. The Lord himſelf who gave thee to us, make up this loſs, if it be his pleaſure to take thee away from us.

10. Dear mother (ſaid ſhe) though I leave you and you me, yet God will never leave us; for it is ſaid, *Can a woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the fruit of her womb, yet will not I forget thee, behold I have graven thee upon the palms of my hands.* O comfortable words both for mothers and children! Mark, dear Mother, how faſt the Lord keepes and holdeth his people, that he doth even grave them upon the palms of his hands. Though I muſt part with you, and you with me, yet bleſſed be God, he will never part either from you or me.

11. Being weary with much ſpeaking ſhe deſired to reſt a while, but

but after a little time awaking again, her father asked her how it was with her? She made no direct answer, but asked what day it was? her father said it was the Lords day. Well then, said she, have you given up my name to be remembred in the publick Prayers of the Church: Her father told her he had. I have learnt, said she, that the effectual fervent Prayer of the righteous availeth much.

12. She had a very high esteem for the faithful Ministers of Christ, and much desired their company where she was; but knowing the hazards that such a visit might expose them and the Church to, she would by no means suffer that the Ministers should come near her person, but chose rather to throw her self upon the armes of the Lord, and to improve that knowledge she had in the Word, and her former experience, and the visits of private Christians, and those which the Church

Church had appointed in ſuch ca-ſes to viſit and comfort the ſick.

13. One of thoſe which came to viſit her, was of very great uſe to her to comfort her, and lift her up in ſome meaſure above the fears of death.

14. Though young, ſhe was very much concerned for the intereſt of God and Religion, for Goſpel Mi-niſters, and for the Sins and the Decay of the power of Godlineſs in her own Countrey; which will further appear by what may follow.

15. Her father coming in to her, found her in an extraordinary paſſi-on of weeping, and askt her what was the cauſe of her great ſorrow? She anſwered, have I not cauſe to weep, when I hear that *Domine de Wit* was taken ſick this day in his Pul-pit; and went home very ill? Is not this a ſad ſign of Gods diſpleaſure to our Countrey, when God ſmiteth ſuch a faithful Paſtor.

16. She had a high valuation of God,

God, and could ſpeak in *David's* language, *whom have I in Heaven but thee, and there is none on earth that I can deſire in compariſon of thee.* She was much lifted up above the fears of Death; what elſe was the meaning of ſuch expreſſions as theſe? *O how do I long! even as the Heart panteth after the water brooks, ſo my ſoul panteth after thee, O God, for God, the living God, when ſhall I come and appear before God.*

17. She was a great hater of ſin, and did with much grief and ſelf-abhorrency reflect upon it; but that which lay moſt upon her heart was the Corruption of her Nature and Original Sin. How oft would ſhe cry out in the words of the Pſalmiſt, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me, and I was altogether born in ſin:* She could never lay her ſelf low enough under a ſenſe of that Original Sin which ſhe brought with her into the world.

18. She

18. She ſpake many things very judiciouſly of the old man and putting it off, and of the new man and putting that on; which ſhewed that ſhe was no ſtranger to converſion, and that ſhe in ſome meaſure underſtood what Mortificacion, Self-denial and taking up of her Croſs, and following of Chriſt meant. That Scripture was much in her mouth, *The ſacrifices of God are a contrite heart; a broken and a contrite ſpirit, O God, thou wilt not deſpiſe.* That brokenneſs of heart (ſaid ſhe) which is built upon and flows from faith, and that faith which is built upon Chriſt, who is the proper and alone Sacrifice for Sin. Theſe are her own words.

19. Afterwards ſhe deſired to reſt, and when ſhe had ſlumbred a while, ſhe ſaid, O dear father and Mother, how weak do I feel my ſelf! My dear Child (ſaid her father) God will in his tender mercy ſtrengthen thee in thy weakneſs.

Yea

Yea father (ſaid ſhe) that is my confidence: For it is ſaid, *The bruiſed reed he will not break, and the ſmoking flax he will not quench.*

20. Then ſhe diſcourſed excellently of the nature of Faith, and deſired that the eleventh of the *Hebrews* ſhould be read unto her; at the reading of which ſhe cryed out, O what a ſtedfaſt loyal faith was that of *Abraham*, which made him willing to offer up his own and only Son! Faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

21. Her Father and Mother hearing her excellent diſcourſe, and ſeeing her admirable carriage, burſt out into abundance of tears: upon which ſhe pleaded with them to be patient and content with the hand of God. O (ſaid ſhe) why do you weep at this rate over me, ſeeing, I hope you have no reaſon to queſtion, but if the Lord take me out of this miſerable world it ſhall be well with

with me to all eternity. You ought to be well ſatisfied, ſeeing it is ſaid *God is in heaven, and doth whatſoever pleaſeth him*: and do you not pray every day, that the Will of God may be done upon earth as it is in heaven. Now farther this is Gods will that I ſhould lie upon this ſick bed, and of this diſeaſe; ſhall we not be content when our Prayers are anſwered? Would not your extreme ſorrow be murmuring againſt God, without whoſe good pleaſure nothing comes to paſs. Although I am ſtruck with this ſad diſeaſe, yet becauſe it is the will of God, that doth ſilence me, and I will as long as I live pray that Gods will may be done and not mine.

22. Seeing her Parents ſtill very much moved, ſhe further argued with them from the Providence of God, which had a ſpecial hand in every common thing, much more in the diſpoſal of the lives of men and women: *Are not two Sparrows ſold*

ſold for a farthing, and not one of them falls to the ground without our heavenly Father? Yea, *the hairs of our head are all numbred; therefore fear not, you are of more value than many Sparrows.* Adverſity and Proſperity they are both good. Some things ſeem evil in our eyes, but the Lord turns all to the good of them which are his.

23. She came then to ſpeak particularly concerning the Plague, Doth not (ſaid ſhe) the Peſtilence come from God; why elſe doth the Scripture ſay, *ſhall there be evil in the City which I have not ſent?* What do thoſe people mean, which ſay the Peſtilence comes from the Air? Is not the Lord the Creator and Ruler of the Air, and are not the Elements under his Government? Or if they ſay it comes from the Earth, hath he not the ſame power and influence upon that too? What talk they of a Ship that came from *Africa*; have we not read long

ago.

ago together out of *Lev.* 26. 25. *I ſhall bring a ſword upon you, and avenge the quarrel of my covenant, and when you are aſſembled in the Cities, then will I bring the peſtilence in the midſt of you.*

24. After this, having taken ſome little reſt, ſhe ſaid, O now is the day for the opening of the firſt queſtion of the Catechiſm, and if we were there, we ſhould hear, that whether in death or life a Believer is Chriſts, who hath redeemed us by his own precious blood from the power of the Devil; and then ſhe quoted, *Rom.* 14. 7, 8. *For none of us liveth unto himſelf, and none of us dieth to himſelf. For whether we live we live unto the Lord, and whether we die we die unto the Lord, whether then we live or die, we are the Lords.* Then be comforted, for whether I live or die, I am the Lords. O why do you afflict your ſelves thus? but what ſhall I ſay? with weeping I came into the world, and with weep-

weeping I muſt go out again. O my dear Parents, better is the day of my death than the day of my birth.

25. When ſhe had thus encouraged her Father and Mother, ſhe deſired her Father to pray with her, and to requeſt of the Lord that ſhe might have a quiet and peaceable paſſage into another world.

26. After her father had prayed for her, he asked her whether he ſhould ſend for the Phyſician; ſhe anſwered, by no means, for I am now beyond the help of Doctors. But ſaid he, my Child, we are to uſe the ordinary means appointed by the Lord for our help as long as we live, and let the Lord do as ſeemeth good in his eyes. But ſaid ſhe, give me the heavenly Phyſician he is the only helper, doth not he ſay, *Come unto me ye that are weary and heavy laden, and I will give ye reſt*, and doth not he bid us call upon him in the day of diſtreſs, and he will deliver us, and we ſhall glorifie him: There-

Therefore, dear father, call upon him yet again for me.

27. About this time a Chriſtian friend came in to viſit her, who was not a little comforted when he heard and ſaw ſo much of the grace of God living in a poor young thing, which could not but ſo far affect him as to draw tears of joy and admiration from him, and her deportment was ſo teaching, that he could not but acknowledg himſelf greatly edifi'd and improv'd by her carriage and language.

28. That which was not the leaſt obſervable in her, was the ardent affection ſhe had for the holy Scriptures and her Catechiſm, in which ſhe was throughly inſtructed by the godly Divines of the place where ſhe lived which ſhe could not but own as one of the greateſt mercies next the Lord Chriſt. O how did ſhe bleſs God for her Catechiſm, and beg of her Father to go particularly to thoſe Miniſters that had taken ſo much pains with her to inſtruct her in her Catechiſm, and to thank them from her a dying Child for their good inſtructions

ſtructions, and to let them underſtand, for their encouragement to go on in that work of Catechiſing, how refreſhing thoſe truths were now to her in the hour of her diſtreſs. O that ſweet catechiſing, ſaid ſhe, unto which I did always reſort with gladneſs, and attended without wearineſs!

29. She was much above the vanities of the world, and took no pleaſure at all in thoſe things which uſually take up the heart and time of young ones. She would ſay, that ſhe was grieved and aſhamed both for young and old, to ſee how glad and mad they were upon vanity, and how fooliſhly they ſpent their time.

30. She was not forgetful of the care and love of her Maſter and Miſtreſs which taught her to read and work, but ſhe deſired that thanks might alſo be particularly given to them. Indeed ſhe thought ſhe could never be thankful enough both

both to God and man for that kindneſs that ſhe had experience of: But again and again ſhe deſired to be ſure to thank the Miniſters that inſtructed her either by catechiſing or preaching.

31. After ſome reſt her Father askt her again how ſhe did, and began to expreſs ſomewhat of that ſatisfaction and joy that he had taken in her former diligence in her reading the Scriptures and writing, and her dutifulneſs, and that great progreſs that ſhe had made in the things of God, upon which ſhe humbly and ſweetly deſired to own God and his kindeſs in her godly education, and ſaid that ſhe eſteemed her holy education under ſuch Parents and Miniſters as a greater portion than ten thouſand Gilders, for thereby I have learned to comfort my ſelf out of the Word of God, which the World beſides could never have afforded.

32. Her Father perceiving her to grow

grow very weak, ſaid, I perceive Child thou art very weak: It is true Sir (ſaid ſhe) I feel my weakneſs increaſeth, and I ſee your ſorrow increaſing too, which is a piece of my affliction; be content, I pray you, it is the Lord which doth it, and let you and I ſay with *David*, *Let us fall into the Lords hands, for his mercies are great.*

33. She laid a great charge upon her Parents not to be over-grieved for her after her death, urging that of *David* upon them, while the Child was ſick, he faſted and wept, but when it died, he waſhed his face and ſat up and eat, and ſaid, *Can I bring him back again from death, I ſhall go to him but he ſhall not return to me.* So ought you to ſay after my death, our Child is well, for we know it ſhall be well with them that truſt in the Lord. She did lay a more particular and ſtreight charge upon her mother; ſaying to her, dear mother, who have

have done ſo much for me, you muſt promiſe me one thing before I die; and that is, that you will not ſorrow over-much for me: I ſpeak thus to you, becauſe I am afraid of your great affection; conſider others Loſſes what they have been; Remember *Job*; forget not what Chriſt foretold; *In the world you ſhall have tribulation, but be of good cheer in me you ſhall have peace*; and muſt the Apoſtles ſuffer ſo great tribulation, and muſt we ſuffer none? Did not Jeſus Chriſt my only Life and Saviour ſweat drops of blood? Was he not in a bitter agony, mocked, ſpit at, nailed to the Croſs, and a Spear thruſt thorow his bleſſed ſide, and all this for my ſake, for my ſtinking ſins ſake? did not he cry out, *my God, my God, why haſt thou forſaken me?* Did not Chriſt hang naked upon the Croſs to purchaſe for me the garments of ſalvation, and to cloth me with his righteouſneſs, for there

is Salvation in no other name.

34. Being very feeble and weak, ſhe ſaid, O if I might quietly ſleep in the boſome of Jeſus! and that till then he would ſtrengthen me! O that he would take me into his arms as he did thoſe little ones, where he ſaid, *Suffer little children to come unto me, for of ſuch is the kingdom of heaven, and he took them into his arms, and laid his hands on them and bleſſed them.* I lie here as a child, O Lord I am thy Child, receive me into thy gracious arms. O Lord, grace! grace! and not juſtice, for if thou ſhouldeſt enter into judgment with me, I cannot ſtand, yea none living ſhould be juſt in thy ſight.

35. After this ſhe cryed out, O how faint am I! but fearing leaſt ſhe ſhould diſhearten her mother, ſhe ſaid, while there is life there is hope: If it ſhould pleaſe the Lord to recover me, how careful would I be to pleaſe you in my work and learn;

learning, and whatſoever you ſhould require of me.

36. After this the Lord did again ſend her ſtrength, and ſhe laboured to ſpend it all for Chriſt in the awakening, edifying and comforting of thoſe that were about her; but her chiefeſt endeavour was to ſupport her dear Parents from extraordinary ſorrow, and to comfort them out of the Scriptures, telling them that ſhe knew that *all things did work together for the good of them that did love God, even to thoſe which are called according to his purpoſe; O God eſtabliſh me with thy free Spirit! Who ſhall ſeparate us from the love of Chriſt, I am perſwaded that neither life nor death, nor angels, nor Principalities, nor powers, nor things preſent nor things to come, nor heighth nor depth, nor any other creature ſhall ſeparate us from the love of God which is towards us in Chriſt Jeſus our Lord. My ſheep (* ſaith Chriſt *) hear my voice,*

and I know them and they follow me and I give unto them eternal life, and they ſhall never periſh, and no man ſhall pluck them out of my hands. My Father who gave them me is greater than all, and none ſhall pull them out of my Fathers hands. Thus ſhe ſeemed to attain a holy confidence in God, and an aſſurance of her ſtate as to another world.

37. When ſhe had a little refreſhed herſelf with reſt, ſhe burſt forth with abundance of joy and gladneſs of heart, with a holy triumph of faith ſaying out, Death is ſwallowed up of victory, *O death where is thy ſting? O grave where is thy victory? the ſting of death is ſin, and the ſtrength of ſin is the law, but thanks be to God who hath given us the victory through our Lord and Saviour Jeſus Chriſt.*

38. That ſhe might the better ſupport her friends, ſhe ſtill inſiſted upon that which might take off ſome of their burden, by urging the neceſſity of death: *We are from the earth,*

earth and to the earth we muſt return: is the mother of us all, the duſt ſhall Duſt turn to duſt from whence it is, and the Spirit to God which gave it.

39. Then She diſcourſed of the ſhortneſs of mans life. O what is the life of man! *the days of man upon the earth are as the graſs and the flowers of the field, ſo he flouriſheth, the wind paſſeth over it and it is no more, and his place knows him no more.*

40. She further urged the ſin and ſorrow that did attend us in this life, and the longer we live the more we ſin, now the Lord will free me from that ſin and ſorrow. We know not the thoughts of God, yet we do know ſo much, that they are mercy and peace, and to give an expected end. But what ſhall I ſay, my life ſhall not continue long, I feel much weakneſs, O Lord look upon me graciouſly, have pitie upon my weak diſtreſſed heart. I am oppreſſed, undertake for me, that

I may ſtand faſt and overcome.

41. She was very frequent in ſpiritual ejaculations, and it was no ſmall comfort to her, that the Lord Chriſt did pray for her, and promiſe to ſend his ſpirit to comfort her, It's ſaid (ſaid ſhe) *I will pray the Father, and he ſhall give you another comforter.* O let not him leave me! O Lord, continue with me till my battel and work be finiſhed.

42. She had very low and undervaluing thoughts of her ſelf and her own reighteouſneſs; what meant ſhe elſe to cry out in ſuch language as that, None but Chriſt! without thee I can do nothing. Chriſt is the true vine! O let me be a branch of that vine! What poor worms are we! O dear Father, how lame and halting do we go in the wayes of God and Salvation. We know but in part, but when that which is perfect is come, then that which is imperfect ſhall be done away. O that

I had attained to that now: But what are we of our ſelves? not only weakneſs and nothingneſs, but wickedneſs. For all the thoughts and imaginations of mans heart are only evil, and that continually; we are by nature children of wrath, and are conceived and born in ſin and unrighteouſneſs. Oh! Oh! this wretched and vile thing Sin! but thanks be to God who hath redeemed me fromit.

43. She comforted her ſelf and her Father in that great Scripture *Rom.* 8. 15, 16, 17. *Ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption by which ye cry Abba, father. It is the ſpirit that witneſseth with our ſpirits, that we are the children of God; and if Children, then are we heirs, heirs of God, and joint-heirs with Chriſt.* You ſee thence father, that I ſhall be a fellow heir with Chriſt, who hath ſaid, *In my fathers houſe are many*

manſions, if it were not ſo I would have told you, I go to prepare a place for you, and if I go to prepare a place for you, I will come again and take you to my ſelf, that where I am there ye may be alſo. O Lord take me to thy ſelf. Behold, dear Mother, he hath prepared a place and dwelling for me.

44. Yea, my dear child, ſaid her mother, he ſhall ſtrengthen you with his holy Spirit, untill he hath fitted and prepared you fully for that place which he hath prepared for you.

45. Yea Mother, it is ſaid in the 84. Pſalm, *How lovely are thy Tabernacles, O Lord of Hoſts, my ſoul doth thirſt, and longeth for the Courts of the Lord: One day in thy Courts is better than a thouſand; yea, I had rather be a Door keeper in the houſe of God than dwell in the tents of the wicked.* Read that Pſalm, dear Mother, therewith we may comfort one another. As for me, I

am

am more and more ſpent, and draw near my laſt hour.

46. Then ſhe deſired to be pray'd with, and begged that the Lord would give her an eaſie paſſage.

47. After this, ſhe turned to her mother, and with much affection ſhe ſaid, Ah my dear and loving Mother; that which cometh from the heart doth ordinarily go to the heart, once more come and kiſs me before I leave you.

48. She was not a little concerned about the ſouls of the reſt of her relations, and did particularly charge it upon her father to do what he could poſſibly to bring them up in the ways of God. O let my ſiſter be trained up in the Scriptures and Catechiſing, as I have been.

49. I formerly wept for my Siſter, thinking that ſhe ſhould die before me, and now ſhe weepeth for me, and then ſhe kiſſed her weeping Siſter. Alſo ſhe took her young little Siſter in her arms, a

Child of ſix months old, and ſhe kiſſed it with much affection, as if her very bowels had moved within her, and ſpoke with many heart-breaking words both to her Parents and the children.

50. Her Father ſpake to one that was by to take the poor little Child away from her, from the hazard of that fiery diſtemper, and bid his daughter to give her from her, for he had already too much to bear. Well Father, ſaid ſhe, did not God preſerve the three Children in the fiery furnace, and did not you teach me that Scripture, *When thou paſſeſt thorow the Fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.*

51. She had a very ſtrong Faith in the doctrine of the Reſurrection, and did greatly ſolace her Soul with excellent Scriptures, which do ſpeak the happy ſtate of Believers as ſoon as their Souls are ſeparated from their Bodies, and what ſhe

quoted

quoted out of the Scripture ſhe did excellently and ſuitably apply to her own uſe, incomparably above the common reach of her ſex and age. That in 1 *Cor.* 15. 42. was a great ſupport to her, *The body is ſown in corruption, but it ſhall be raiſed incorruptible, it is ſown in diſhonour, it ſhall be raiſed in glory; it is ſown in weakneſs, but it ſhall be raiſed in power.* And then ſhe ſweetly applies it, and takes in this cordial. Behold thus it is, and thus it ſhall be with my poor mortal fleſh, *Bleſſed are the dead which die in the Lord, becauſe they reſt from their labours, and their works do follow them. The righteous periſh and no man layeth it to heart, and the upright are taken away, and no man regardeth it, that they are taken away from the evil to come. they ſhall enter into peace, they ſhall reſt in their beds, every one who walked in their uprightneſs.* Behold now Father I ſhall reſt and ſleep in that Bedchamber.

52. Then

52. Then ſhe quoted *Job* 19. 25, 26, 27. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter end upon the earth, and though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and my eyes ſhall behold, and not another, though my reins be conſumed within me.* Behold now Father, this very skin which you ſee, and this very fleſh which you ſee, ſhall be raiſed up again; and theſe very eyes which now are ſo dim, ſhall on that day ſee and behold my dear and precious Redeemer; albeit the worms eat up my fleſh, yet with theſe eyes ſhall I behold God, even I my ſelf, and not another for me.

53. Then ſhe quoted *Joh.* 5. 28: *Marvel not at this, for the hour is coming in which all that are in their graves ſhall hear his voice and come forth, thoſe who have done good unto the Reſurrection of Life.* See Father I ſhall riſe in that day, and then I ſhall

ſhall behold my Redeemer; then ſhall he ſay, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you before the beginning of the world.*

54. *Behold now I live, yet not I, but Chriſt liveth in me; and the life that I now live in the fleſh is by the faith of the Son of God, who loved me and gave himſelf for me. I am ſaved, and that not of my ſelf, it is the gift of God, not of works, that no man ſhould boaſt.*

55. My dear Parents, now we muſt ſhortly part, my ſpeech faileth me, pray the Lord for a quiet cloſe to my combat.

56. Her Parents replied, Ah our dear child how ſad is that to us that we muſt part! She anſwered, I go to heaven, and there we ſhall find one another again, I go to Jeſus Chriſt.

57. Then ſhe comforted her ſelf to think of her ſeeing her precious brother and ſiſter again in glory.

I go to my brother *Jacob*, who did ſo much cry and call upon God to the laſt moment of his breath: And to my little ſiſter, who was but three years old when ſhe died: who when we asked her whether ſhe would die; anſwered, yes, if it be the Lords will. I will go to my little Brother, if it be the Lords will, or I will ſtay with my mother, if it be the Lords will. But I know that I ſhall die and go to heaven, and to God. O ſee, how ſo ſmall a babe had ſo much given it to behave it ſelf every way, and in all things ſo ſubmiſſively to the will of God, as if it had no will of its own; but if it be the will of God, if it pleaſe God, nothing for her, but what was the will and pleaſure of God: And therefore, dear Father and Mother, give the Lord thanks for this his free and rich grace, and then I ſhall the more gladly be gone. Be gracious then, O Lord, unto me alſo, be gracious

to

to me. Waſh me thorowly from my unrighteouſneſs, and cleanſe me from my ſin.

58. After this her ſpirit was refreſhed with the ſenſe of the pardon of her Sins, which made her to cry out, Behold God hath waſhed away my ſins, O how do I long to die! The Apoſtle ſaid, *In this body we earneſtly ſigh and groan, longing for our houſe which is in heaven, that we may be clothed therewith.* Now I alſo lie here ſighing and longing for that dwelling which is above. In the laſt Sermon which I heard, or ever ſhall hear, I heard this in the New Church, which is matter of great comfort unto me.

59. Then ſhe repeated ſeveral notable Scriptures which were quoted in that Sermon, afterward ſhe deſired to be pray'd with, and put petitions into their mouths, *viz* that all her ſins might be forgiven, that ſhe might have more abundant faith

faith, and the aſſurance of it; and the comfort of that aſſurance, and the continuation and ſtrength of that comfort, according as her neceſſity ſhould require. Afterwards ſhe prayed her ſelf and continued a pretty ſpace.

60. When Prayer was ended, ſhe called to her father and mother, and demanded of them whether ſhe had at any time angred or grieved them, or done any thing that did not become her? and begged of them to forgive her.

61. They anſwered her, that if all children had carried themſelves ſo to their Parents as ſhe had done, there would be leſs grief and ſorrow on all hands than there is; and if any ſuch thing hath eſcaped thee, we would forgive it with all our hearts, you have done as became a good Child.

62. Her heart being quieted with her peace with God and her Parents, ſhe began to diſpoſe of her Books;

Books; particularly ſhe intreated her Mother to keep Mr. *De Wit's* Catechiſe Lectures as long as ſhe lived, for her ſake, and let my little Siſter have my other Book as my remembrance.

63. Then ſhe ſaid ſhe felt her breaſt exceedingly pained, by which ſhe knew that her end was very nigh. Her father ſpake to her as he was able, telling her the Lord would be her ſtrength in the hour of her neceſſity.

64. Yea (ſaid ſhe) *The Lord is my Shepherd, although I paſs through the valley of the ſhadow of death, I will not fear, for thou art with me, thy rod and thy ſtaff they comfort me*: and it is ſaid, *the ſufferings of this preſent life are not worthy to be compared with the glory that ſhall be revealed in us.* Shall I not ſuffer and indure, ſeeing my glorious Redeemer was pleaſed to ſuffer ſo much for me. O how was he mocked and crowned with thorns that he

he might purchaſe a Crown of righteouſneſs for us: And that is the crown of which *Paul* ſpoke, when he ſaid, *I have fought the good fight, I have finiſhed my courſe, I have kept the faith, henceforth is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give unto me in that day; and not only to me, but to all who love his appearing.*

65. *Ye are bought with a price therefore Glorifie God with your ſouls and bodies which are his.* Muſt I not then exalt and bleſs him while I have a being; who hath bought me, ye bought me with his blood? *Surely he hath born our griefs, and took our infirmities; and we eſteemed him ſmitten and ſtricken of God: But he was wounded for our tranſgreſſions and bruiſed for our ſin, the chaſtiſement of our peace was upon him, and by his ſtripes are we healed, and the Lord laid upon him the iniquity of us all. Behold the Lamb of God*

God that taketh away the ſins of the world: That Lamb is Jeſus Chriſt who hath ſatisfied for my ſins. So ſaith *Paul*, *Ye are waſhed, ye are ſanctified, ye are juſtified in the name of our Lord Jeſus, and through the ſpirit of our God.*

66. My end is now very near, now I ſhall put on white raiment and be clothed before the Lamb, that ſpotleſs Lamb, and with his ſpotleſs righteouſneſs. Now are the angels making ready to carry my ſoul before the throne of God. *Theſe are they who are come out of great tribulation, who have waſhed their robes, and made them white in the blood of the Lamb.*

67. She ſpoke this with a dying voice, but full of ſpirit and of the power of faith.

68. Her lively aſſurance ſhe further uttred in the words of the Apoſtle. *We know that if this earthly houſe, if our tabernacle be diſſolv'd, we have one which is built of God, which is eternal*

in

in the heavens; for in this we ſigh for our houſe which is in heaven, that we may be clothed therewith.

69. There Father you ſee that my body is this Tabernacle which now ſhall be broken down; my Soul ſhall now part from it, and ſhall be taken up into the heavenly Paradiſe, into that heavenly *Jeruſalem.* There ſhall I dwell and go no more out, but ſit and ſing, *Holy, holy, holy is the Lord God of hoſts, the Lord of Sabbaths!* Her laſt words were theſe; O Lord God into thy hands I commit my ſpirit, O Lord be gratious, be merciful to me a poor ſinner. — And here ſhe fell aſleep.

70. She died the firſt of *September*, 1664. Betwixt ſeven and eight in the evening, in the fourteenth year of her age; having obtained that which ſhe ſo oft intreated of the Lord, a quiet and eaſie departure, and the end of her faith, the ſalvation of her ſoul.

Exam-

Example XII.

Of the excellent carriage of a Child upon his death bed when but ſeven years old.

I *Acob Bicks*, the Brother of *Suſannah Bicks*, was born in *Leiden* in the year, 1657. and had religious education under his godly Parents, the which the Lord was pleaſed to ſanctifie to his Converſion, and by it lay in excellent proviſions to live upon in an hour of diſtreſs.

2. This ſweet little Child was viſited of the Lord of a very ſore Sickneſs upon the ſixth of *Auguſt*, 1664. three or four weeks before his Siſter, of whoſe life and death we have given you ſome account already: in his diſtemper he was for the moſt part very ſleepy and drouſie till near his death, but when he did wake he was wont ſtill to fall a praying.

3. Once when his Parents had prayed

prayed with him, they asked him if they ſhould once more ſend for the Phyſician? No (ſaid he) I will have the Doctor no more; the Lord will help me: I know he will take me to himſelf, and then he ſhall help all.

4. Ah my dear child, ſaid his Father, that grieveth my heart: Well (ſaid the Child) Father let us pray, and the Lord ſhall be near for my helper.

5. When his Parents had prayed with him again, he ſaid, come now dear Father and Mother and kiſs me, I know that I ſhall die.

6. Farewell dear Father and Mother, Farewell dear ſiſter, farewell all. Now ſhall I go to heaven unto God and Jeſus Chriſt, and the holy angels: Father, know you not what is ſaid by *Jeremiah*: *Bleſſed is he who truſteth in the Lord*: now I truſt in him, and he will bleſs me. And in 1 *John* 2. it is ſaid, *Little Children love not the world, for the world paſſeth away.* 7. A-

7. Away then all that is in the world, away with all my pleaſant things in the world: away with my Dagger for where I go there is nothing to do with Daggers and Swords; men ſhall not fight there but praiſe God. Away with all my books; there ſhall I know ſufficiently, and be learned in all things of true wiſdom without books.

8. His Father being touched to hear his child ſpeak at this rate could not well tell what to ſay; but, my dear child, the Lord will be near thee and uphold thee.

9 Yea Father (ſaid he) the Apoſtle *Peter* ſaith, *God reſiſteth the proud, but he giveth grace to the humble.* I ſhall humble my ſelf under the mighty hand of God, and he ſhall help and lift me up:

10. O my dear child, ſaid his Father, haſt thou ſo ſtrong a faith?

11. Yea, ſaid the Child, God hath given me ſo ſtrong a faith upon himſelf through Jeſus Chriſt that

that the Devil himſelf ſhall flee from me, for it is ſaid, *He who believeth in the Son hath everlaſting life, and he hath overcome the wicked one.* Now I believe in Jeſus Chriſt my Redeemer, and he will not leave or forſake me, but ſhall give unto me eternall life, and then I ſhall ſing, *holy, holy, holy, is the Lord of Sabbath.*

12. Then with a ſhort word of Prayer, Lord be merciful to me a poor ſinner, he quietly breathed out his Soul, and ſweetly ſlept in Jeſus when he was about ſeven years old. He died *Auguſt* 8. 1664.

Hallelujah.

Exam-

Example XIII.

Of one that began to look towards Heaven, when he was very young, with many eminent paſſages of his life, and his joyful death, when he was eleven years and three quarters old.

1. *John Harvy* was born in *London*, in the year 1654. His Father was a Dutch Merchant, he was piouſly educated under his virtuous mother, and ſoon began to ſuck in divine things with no ſmall delight.

2. The firſt thing very obſervable in him was, that when he was two years and eight months old, he could ſpeak as well as other children do uſually at five years old.

3. His Parents judging that he was then a little to young to ſend out to ſchool, let him have his

liberty to play a little about their yard, but inſtead of playing, he found out a ſchool of his own accord hard by home, and went to the ſchool-Miſtriſs, and intreated her to teach him to read, and ſo he went for ſome time to ſchool without the knowledge of his Parents, and made a very ſtrange progreſs in his learning, & was able to read diſtinctly before moſt Children are able to know their letters.

4. He was wont to ask many ſerious and weighty queſtions about matters which concerned his ſoul and Eternity.

5. His Mother being greatly troubled upon the death of one of his Uncles, this Child came to his Mother, and ſaid; Mother, though my Uncle be dead, doth not the Scripture ſay, he muſt riſe again; yea, and I muſt die, and ſo muſt every body, and it will not be long before Chriſt will come to judge the world

world and then we ſhall ſee one another again, I pray Mother do not weep ſo much. This grave Counſel he gave his Mother, when he was not quite five years old, by which her ſorrow for her Brother was turned into admiration at her Child, and ſhe was made to ſit ſilent and quiet under that ſmarting ſtroke.

9. After this, his Parents removed to *Aberdeen* in *Scotland*, and ſetled their Child under an able and a painful School Maſter there, whoſe cuſtome was upon the Lords day in the morning, to examine his ſchollers concerning the Sermons that they had heard the former Lords day, and to add ſome other queſtions which might try the underſtanding and knowledge of his Schollers; the queſtion that was once propoſed to his form was, whether God had a mother? none of all the Schollars could anſwer it, till it came to *John Harvy*,

who being asked, whether God had a Mother, anſwered no; as he was God, he could not have a Mother, but as he was man, he had; this was before he was quite ſix years old. His Maſter was ſomewhat amazed at the Childs anſwer, and took the firſt opportunity to go to his Mother, to thank her for inſtructing her Son ſo well, but ſhe replyed, that he was never taught that from her, but that he underſtood it by reading, and his own obſervation.

7. He was a Child that was extraordinary inquiſitive, and full of good queſtions, and very careful to obſerve and remember what he heard.

8. He had a great hatred of whatſoever he knew to be diſpleaſing to God, and was ſo greatly concerned for the honour of God, that he would take on bitterly, if that any groſs ſins were committed before him. And he had

had a deep ſenſe of the worth of Souls, and was not a little grieved when he ſaw any one do that which he knew was dangerous to their Souls.

9. One day ſeeing one of his near Relations come into his Fathers Houſe diſtemper'd with drink as he thought, he quickly went very ſeriouſly to him and wept over him, that he ſhould ſo offend God, and hazard his Soul, and beg'd of him to ſpend his time better then in drinking and gaming, and this he did, without any inſtruction from his parents, but from an inward princip'e of grace, and love to God and ſouls as it is verily believed.

10. When he was at play with other Children, he would be often times putting in ſome word to keep them from naughty talk, or wicked actions, and if any did take the Lords name in vain, or do any thing that was not becoming of a good Child, they ſhould ſoon hear of it

with a witneſs; nay once hearing a boy ſpeak very profanely, and that after two or three admonitions, he would not forbear nor go out of his company neither, he was ſo tranſported with zeal, that he could not forbear falling upon him to beat him; but his Mother chiding of him for it, he ſaid, that he could not indure to hear the name of God ſo abuſed by a wretched boy. This is obſerved not to vindicate the act, but to take notice of his zeal.

11. He was a Child that took great delight in the Company of good men, and eſpecially, Miniſters and Schollers; and if he had any leiſure time, he would improve it by viſiting of ſuch, whoſe diſcourſe might make him wiſer and better; and when he was in their ſociety, to be ſure, his talk was more like a Chriſtian and Scholler, then a Child.

12. One day after School time was over, he gave *Mr. Andrew Kant*

Kant (one of the Miniſters of *Aberdeen*) a viſit, and asked him ſeveral ſolid queſtions, but the good man asked him ſome queſtions out of his Catechiſm: and finding him not ſo ready in the anſwers as he ſhould have been, did a little reprove him, and told him, that he muſt be ſure to get his Catechiſm perfectly by heart; the Child took the reproof very well, and went home and fell very hot upon his Catechiſm, and never left, till he got it by heart, and not only ſo, but he would be enquiring into the ſenſe and meaning of it.

13. He was ſo greatly taken with his Catechiſm, that he was not content to learn it himſelf but he would be putting others upon learning their Catechiſm, eſpecially, thoſe that were neareſt to him; he could not be ſatisfied, till he had perſwaded his Mothers Maids to learn it, and when they were at work, he would be ſtill following them with

ome good queſtion or other; ſo that the Child ſeemed to be taken up with the thoughts of his Soul and Gods honour, and the good of others Souls.

14. He was a conſcientious obſerver of the Lords day, ſpending all the time either in ſecret prayer, or reading the Scriptures, and good books; Learning of his Catechiſm, and learning of the Word of God, and publick duties; and was not only careful in the performance of theſe duties himſelf, but was ready to put all that he knew upon a ſtrict obſervation of the Lords day; and was exceedingly grieved at the profanation of it; one Lords day a ſervant of his Fathers going out of the houſe upon an extraordinary occaſion to fetch ſome Beer, he took on ſo bitterly, that he could ſcarce be pacified, becauſe that holy day was ſo abuſed (as he judged) in his fathers houſe.

15. When he was betwixt ſix and

and ſeven years old, it pleaſed God to afflict him with ſore eyes which was no ſmall exerciſe to him, becauſe it kept him from School which he loved as well as many boys do their play, and that which was worſe, he was commanded by the Doctor not to read any Book whatſoever, at home. But, O how was this poor Child grieved, that he might not have liberty to read the holy Scriptures; and for all their charge, he would get by himſelf, and ſtand by the windows, and read the Bible and good Books; yea he was ſo greedy of reading the Scripture, and took ſo much delight in it, that he would ſcarce allow himſelf ſometimes time to dreſs himſelf for reading, the Word of God was his great delight. Yea, though he hath been beat for ſtudying ſo much, yet judging it Gods command that he ſhould give himſelf up to read

ing, he could not be beat off from it, till he was ſo bad, that he had like never to have recovered his ſight more.

16. It was his practice to be much by himſelf in ſecret prayer, and he was careful to manage that work, ſo as that it might be as ſecret as poſſible it might be, but his frequency and conſtancy made it to be ſo eaſily obſerved, upon which, one time one having a great mind to know what this ſweet babe prayed for, got into a place near him, and heard him very earneſtly praying for the Church of God, deſiring that the Kingdom of the Goſpel might be ſpread over the whole world, and that the kingdom of grace might more and more come into the hearts of Gods people, and that the Kingdome of glory might be haſtned. He was wont to continue half an hour, ſometimes an hour, upon his knees together.

17. He

17. He was much above the vanities that moſt Children are taken with, and was indeed too much a man to live long.

18. He was very humble and modeſt, and did by no means affect fineneſs in apparrel, but hated any thing more than neceſſaries either in cloths or diet.

19. When he perceived either his Brother or Siſter pleaſed with their new clothes, he would with a great deal of gravity reprove their folly, and when his reproof ſignified little, he would bewail their vanity.

20. Once he had a new ſuit brought from the Tailors, which when he looked on, he found ſome ribbons at the knees, at which he was grieved: asking his Mother, whether thoſe things would keep him warm. No, Chi'd ſaid his Mother; why then ſaid he, do you ſuffer them to be put here, you are miſtaken, if you think ſuch,

ſuch things pleaſe me; and I doubt ſome that are better then us, may want the money that this coſt you to buy them bread.

21. He would intreat his Mother to have a care of gratifying a proud humour in his Brother and Siſters, he did tell them of the danger of pride, and how little reaſon they had to be proud of that which was their ſhame; for ſaid he, if it had not been for ſin we ſhould have had no need of cloaths.

22. At leiſure times, he would be talking to his School-fellows about the things of God, and urge the neceſſity of a holy Life; that text he much ſpoke on to them; *the Axe is laid to the root of the tree, and every tree that bringeth not forth good fruit, is hewn down and caſt into the fire.* Every Mothers Child of us that doth not bring forth the fruit of good works, ſhall ſhortly be cut down

with

with the axe of Gods wrath, and caſt into the fire of Hell; and this he ſpake like one that believed and felt the power of what he ſpake, and not with the leaſt viſibility of a childiſh levity of ſpirit. This was, when he was between ſeven and eight years old, and if he perceived any Children unconcerned about their Souls, he would be greatly troubled at it.

23. After this, his Parents removed not far from *London*, where he continued till that dreadful year ſixty five; he was then ſent to the latine School, where he ſoon made a very conſiderable Progreſs and was greatly beloved of his Maſter; the School was his beloved place, and learning his recreation. He was never taught to write, but took it of his own ingenuity.

24. He was exceeding dutiful to his Parents and never did in the leaſt diſpute their command,

(except,

(except, when he thought they might croſs the command of God) as in the forementioned buſineſs of reading the Scriptures when his eyes were ſo bad.

25. He was exceeding contented with any mean diet, and to be ſure he would not touch a bit of any thing till he had begged Gods bleſſing upon it.

26. He would put his Brother and Siſter upon their duties, and obſerve them whether they performed it or no, and when he ſaw any neglect, he would ſoon warn them; if he ſaw any of them take a ſpoon into their hands before they had craved a bleſſing, he ſaid that is juſt like a hog indeed.

27. His Siſter was afraid of the darkneſs, and would ſometimes cry, upon this account; he told her, ſhe muſt fear God more, and ſhe need then be afraid of nothing.

28. He would humbly put his near

near Relations upon their duty, and minding the concerns of their Souls and Eternity, with more ſeriouſneſs and life, and to have a care of doing that which was for the diſhonour of God and the hazard of the Soul.

29. He was of a compaſſionate and charitable diſpoſition, and very pitiful to the poor, or any that were in diſtreſs, but his greateſt pity was to poor Souls; and as well as he could, he would be putting Children, Play-fellows, ſervants, neighbours, upon minding their poor ſouls.

30. One notable inſtance of his true charity, I cannot omit. A certain Turk was by the providence of God caſt in the place where he lived, which this ſweet Child hearing of had a great pity to his Soul, and ſtudied how he might be any way inſtrumental to do it good, at laſt finding a man that underſtood the language

guage of the Turk, he uſed means to get them together, which he at laſt procured; the firſt thing that he did, was to put his friend upon diſcourſing with the Turk about his principles, whether he acknowledged a Deity which the Turk owning; the next thing he inquired after, was, what he thought of the Lord Jeſus Chriſt. At which the Turk was troubled and put off the diſcourſe, and ſaid, he was athirſt and an hungry; which the Child being informed of, by the interpreter, immediately went to a Brew-houſe near at hand (his own houſe being far off) and did intreat the Maſter of the Brewhouſe to give him ſome Beer for the Turk, and the argument he uſed was this; Sir, here is a poor ſtranger that is athirſt, we know not where we may be caſt before we dye; he went to another place and begged food for him; uſing the ſame argument

gument as before, but his friends hearing of it, were angry with him, but he told them he did it for a poor ſtranger that was far from home, and he did it that he might think the better of the Chriſtians, and the Chriſtian Religion.

31. He would have a ſavoury word to ſay to every one that he converſed with, to put them in mind of the worth of Chriſt and their Souls; and their nearneſs to Eternity. Inſomuch, that good people took no ſmall pleaſure in his company. The Taylor that made his cloths, would keep them the longer before he brought them home, that he might have the benefit of his ſpiritual and Chriſtian ſociety; and more frequent viſits.

32. He bewailed the miſerable condition of the generality of man-kind, (when he was about ten years old) that were utterly eſtranged

eſtranged from God, though they called him Father, yet they were his Children only by Creation, and not by any likeneſs they had to God, or intereſt in him.

33. Thus he continued walking in the ways of God, ingaged in reading, praying, hearing the Word of God, and ſpiritual diſcourſe, diſcovering thereby his ſerious thoughts of Eternity.

34. He had an earneſt deſire, if it might be the Lords good pleaſure, to give himſelf up to the Lord in the work of the Miniſtry, if he ſhould live; and this out of a dear love to Chriſt, and Souls.

35. He was (next to the Bible) moſt taken with reading of Reverend *Mr. Baxters* works, eſpecially his *Saints Everlaſting Reſt*; and truly, the thoughts of that Reſt and Eternity; ſeemed to ſwallow up all other thoughts, and he lived in a conſtant preparation for it, and look'

looked more like one that was ripe for glory, then an inhabitant of this lower world.

36. When he was about eleven years and three quarters old, his Mothers houſe was viſited with the Plague; his eldeſt ſiſter was the firſt that was viſited with this diſtemper, and when they were praying for her, he would ſob and weep bitterly

37. As ſoon as he perceived that his Siſter was dead, he ſaid, the will of the Lord be done. Bleſſed be the Lord, dear Mother, ſaid he, you muſt do as *David* did, after the Child was dead, he went and refreſhed himſelf, and quietly ſubmitted to the will of God.

38. The reſt of the family held well for about fourteen dayes, which time he ſpent in religious duties and preparing for his death; but ſtill his great Book was the "*Saints Reſt*; which he read with exceeding curiſity, gathering many obſervations

out

out of it in writing for his own uſe. He wrote ſeveral divine meditations of his own, upon ſeveral Subjects, but that which ſeemed moſt admirable, was a meditation upon the excellency of Chriſt; he was never well now but when he was more immediately ingaged in the ſervice of God.

39. At fourteen days end, he was taken ſick, at which he ſeemed very patient and cheerful; yet ſometimes he would ſay that his pain was great.

40. His Mother looking upon his Brother, ſhaked her head, at which he asked, if his Brother were marked; ſhe anſwered, yes Child; he asked again, whether he were marked, ſhe anſwered nothing; well ſays he, I know I ſhall be marked; I pray let me have *Mr. Baxters* Book, that I may read a little more of Eternity before I go into it. His Mother told him that he was not able to read; he ſaid

that he was; however then pray by me, and for me; His Mother answered, that she was so full of grief, that she could not pray now; but she desired to hear him pray his last prayer.

41. His Mother asked him, whether he were willing to die, and leave her, he answered yes, I am willing to leave you, and go to my heavenly Father. His Mother answered, Child, If thou hadst but an assurance of Gods love I should not be so much troubled.

42. He answered, and said to his Mother, I am assured, dear Mother, that my sins are forgiven, and that I shall go to Heaven, for said he, here stood an Angel by me, that told me, I should quickly be in glory.

43. At this, his Mother burst forth into tears, O Mother, said he, did you but know what joy I feel, you would not weep, but rejoyce. I tell you I am so full of comfort, that

that I cant tell you how I am; O Mother I ſhall preſently have my head in my Fathers boſome, and ſhall be there, where the *Four and Twenty Elders caſt down their Crowns and ſing Hallelujah, Glory and Praiſe, to him that ſits upon the Throne: and unto the Lamb for ever.*

44. Upon this, his ſpeech began to fail him, but his Soul ſeemed ſtill to be taken up with glory, and nothing now grieved him but the ſorrow that he ſaw his Mother to be in for his death; a little to divert his Mother, he asked her, what ſhe had to Supper, but preſently in a kind of divine Rapture, he cried out, O what a ſweet Supper have I making ready for me in glory,

45. But ſeeing all this did rather increaſe then allay his Mothers grief, he was more troubled, and asked her, what ſhe meant, thus to offend God; know you not, that it is the hand of the Almighty. *Humble your ſelf under the mighty hand of God,*

God, lay your ſelf in the duſt, and kiſs the rod of God, and let me ſee you do it in token of your ſubmiſſion to the will of God, and bow before him. Upon which raiſing up himſelf a little, he gave a lowly bow, and ſpake no more: but went chearfully and triumphingly to Reſt, in the boſome of Jeſus.

Hallelujah.

FINIS.

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